

In a late number of the Journal of the Asiatic Society, an extract of a letter from Lieutenant WELLSTEAD of the Indian Navy, described the mountain in the Red Sea, which has also been mentioned by GRAY and SEETZEN. There would appear to be some variation in the kind of sound issued, but both are, I suppose, explained by one theory and that given by Mr. JAMES PRINSEP, regarding *Jabal Nakous*, being merely 'a reduplication of impulse setting air in vibration in a focus of echo.' At all events *Reg-Ruwan* is another example of the phenomenon, and the accompanying sketch of its *locale* may please those interested in acoustics.

*Reg-Ruwan* is seen from a great distance, and the situation of the sand is so curious that it might almost be imagined the hill had been cut in two, and that it had gushed forth as from a sand bag, though the wind could have brought it together. Convulsions of nature however are exceedingly common in this part of the world. BABER mentions one to have occurred in his time and in this very plain, so "that, in some places, the ground was elevated to the height of an elephant above its old level, and in others as much depressed." A severe earthquake took place in *Cabúl* six years ago and shocks happen so frequently as twice or thrice in a month. We had no less than three of these on the 14th of December last, and many before and since, but they were all slight. A passing shake, with a rumbling noise, is called "goozur" to distinguish it from "zilzillee" or earthquake, which the inhabitants denominate a motion that is tremulous. A Cashmerian lately asked me to inform him what was the cause of the series of earthquakes that continued daily without intermission for six successive months in *Cashmeer* about four or five years ago. If these reports be true, *Cashmeer* may have been a lake as is generally supposed, or it may have been any thing. The frequency of volcanic action in these countries is deserving of much attention.



VI.—On the Siah-pósh Kaffirs with specimens of their language and costume. By Captain ALEX. BURNES\*.

The extreme interest which attaches to the history and condition of the Kaffirs, who occupy the mountainous regions of northern *Afghanistan*, has excited much curiosity, which it is my endeavour to gratify, having

\* Captain BURNES in the letter to Mr. Secretary MACNAGHTEN, forwarding this interesting note, writes :—

"I early determined either to attempt in person to enter *Kaffiristan* or to send one of the gentlemen along with me, but the services of all being disposed of else-

just met several Kaffirs in *Cabúl*, who had been captured at an advanced age, and were still familiar with the language and manners of their countrymen. I have also of late seen people both Hindu and Muhammadan, who had visited the habitations of the Kaffirs and have thus had the opportunity presented of hearing what these people thought of themselves and how they were viewed by foreigners. The account of the Kaffirs, given by Mr. ELPHINSTONE, renders it unnecessary to repeat the many details which will be found in his work ; my object being to improve our present knowledge and clear up, if possible, some of the existing obscurity.

In speaking of their nation, the Kaffirs designate themselves as the Muhammadans do ' Kaffirs' with which they do not couple any opprobrious meaning though it implies infidel. They consider themselves descended of one KOMKSHAI, and their Muhammadan neighbours, either corrupt the word or, assign them a lineage from *Koreish*, one of the noblest of the tribes of *Arabia*, to the language of which country they further state that of the Kaffirs to be allied. They have no distinction of black and white Kaffirs that I could hear of ; and one of the Kaffir informants assured me that his tribe looked upon all as brothers, who wore ringlets and drank wine ! They have however no definite idea of the surrounding countries, *Bajour* and *Kuner* to the south being the limits of their geographical knowledge. They have no books, nor is reading or writing known in the nation, so that they have no recorded traditions. Their country has many table-lands some of which extend for fifteen or twenty miles, and on these there are always villages ; *Wygul* and *Camdesh* are on one of these plateaus, and eastward of the latter lies the country of the Muhammadans. The winter is severe, but in summer grapes ripen in great abundance.

The words of a young Kaffir, about eighteen years of age now in *Cabúl*, will afford the best explanation of many of their customs. His name as a Kaffir was DEEABUR, as a Muhammadan it has been changed to FUREEDOOM. He fell into the hands of the Muhammadans eighteen months since, by losing his road when passing from his native village of *Wygul* to *Gimeer*, to visit a relative. He is a remarkably handsome young man, tall with regular Grecian features, blue eyes and fair complexion, and is now a slave of the Ameer. Two other Kaffir boys, eight

where, no opportunity has been yet presented of hearing how a European observer would regard that singular race. As there is much curiosity, both on the continent and in our own country, about the Kaffirs, and we are naturally looked to for information regarding them, I have transmitted this paper to Government that his Lordship the Governor General may be pleased to dispose of it as he deems proper."

and nine years old, who came along with him, had ruddy complexions hazel eyes and auburn hair. They also had less beauty and high cheek-bones, but they were still handsome, and extremely intelligent. Their Kaffir names were TEENGEER and CHOUDUR, and that of their mothers RAJMAL and BRAOPAGLY. None of these Kaffirs, nor two others which I saw, had any resemblance to the Afghans or even Cashmerians. They looked a distinct race, as the most superficial observer would have remarked on seeing them.

DEENBUR said that there was no chief of the Kaffirs, but that great men were called *Salmunash*. They do not appear to carry on any combined operations against their neighbours, but they retaliate, when an invasion of their frontier takes place, and are very inveterate against the Muhammadans, and give no quarter to captives. They possess great agility and activity, qualities which their enemies accord to them. Muhammadans seldom venture to enter their country as travellers, but Hindus go as merchants and beggars (*fakirs*) and are not ill used. I met a Muhammadan who had passed into *Budukhshan* and was not molested. In killing their food, the Kaffirs have no ceremonies, they sacrifice cows and goats to DOGHAN, the Supreme Being, particularly at a great festival which occurs in the beginning of April and lasts for ten days. They have idols and know the Hindu god MAHA'DEO by name, but they all eat beef and have either lost their Hindu belief or never had any thing in common with it. They neither burn nor bury their dead but place the body in a box arrayed in a fine dress, which consists of goat skins or *Cashgar* woollens; they then remove it to the summit of a hill near the village where it is placed but never interred. Kaffir females till the ground, and in eating the men sit apart from the women. They have no tables, the dish containing the meal is placed on a tripod made of iron rods of which DEENBUR and his companions made a model for me with twigs. They assemble around this and eat sitting on stools or chairs without backs. They are very fond of honey, wine and vinegar, all of which they have in abundance. They have no domestic fowls, nor is there a horse in their country; wheat and barley are their grains, there is no juwaree. They are very fond of music and dancing but, as in eating, the men separate from the women, and the dance of the one sex differs from that of the other. Both were exhibited to me, that of the men consists of three hops on one foot, and then a stamp; the women place their hands on their shoulders and leap with both feet, going round in a circle. They have a two-stringed instrument and a kind of drum for music.

DZENBUR described the mode of life among the Kaffirs to be social, since they frequently assemble at each other's houses or under the trees which embosom them, and have drinking parties. In winter they sit round a fire and talk of their exploits. They drink from silver cups, trophies of their spoil in war. The wine, which is both light and dark, will keep for years and is made by expressing the juice under the feet into a large earthen jar, described to be of delicate workmanship. Old and young of both sexes drink wine, and grape juice is given to children at the breast. A Kaffir slave girl, who became a mother, shortly after her arrival in *Cabúl*, demanded wine or vinegar after the birth of her child, the latter was given to her, she caused five or six walnuts to be burned and put in it, drinking it off and refusing all the luxuries of *Cabúl*. The costume of the nation is better shewn in the accompanying sketch than by description; a successful warrior adds to it a waistband ornamented with a small belt for every Muhammadan he has killed. The daughter of such a one also, has the privilege of wearing certain ornaments entwined in her hair, made of sea shells or cowries, which no one can usurp without signal punishment. A Hindu, who was present at a Kaffir marriage, informed me that the bridegroom had his food given to him behind his back because he had not killed a Muhammadan. Enmities frequently arise among them, but the most deadly feud may be extinguished by one of the parties kissing the nipple of his antagonist's left breast, as being typical of drinking the milk of friendship. The other party then returns the compliment by kissing the suitor on the head, when they become friends till death. The Kaffirs do not sell their children to Muhammadans; though a man, in distress, may sometimes dispose of his servant or steal a neighbour's child and sell it.

I asked my oldest Kaffir informant if he regretted the loss of his country and he, at once, replied that their Kaffir customs were best but, here, he preferred those of Muhammad. He had, however, imbibed a taste for *Islam*, and observed that here there was religion and there none. He told me a singular fact of a Kaffir relative of his own, named SHUBOOD, who had been captured and, becoming a Moollah, travelled, under the name of KOROSH, into India, returning about three years ago, to Kaffiristan when he made known many things to the Kaffirs which they had never before heard of: after a short stay, he wished to quit the country but he was not permitted. The names of places which DZENBUR remembered were *Wygul*, *Gimeer*, *Cheemes*, *Kaygul*, *Minchgul*, *Ameeshdesh*, *Jamuj*, *Nishaigram*, *Richgul Deree*, *Kuttar*, *Camdesh*, *Douggul*, *Pendesh*, *Villegul* and *Savendesh*. It is however, believed that all the inhabitants of *Durai Noor*, and other defiles of *Hindu*

*koosh* north of *Cabúl* and *Julalabad*, are converted Kaffirs, which their appearance and mixed language seem to bear out.

The language of Kaffiristan is altogether unintelligible to Hindus and their *Uzbek* and *Afghan* neighbours; some of its sound, soft labials are scarcely to be pronounced by a European, but the accompanying specimens will illustrate it. They were taken from DEENBUR. The sentences that follow bear, however, an evident affinity to the languages of the Hindu stock. As the Kaffirs have no written character, I give them in an English dress. When in the *Kohistan* of *Cabúl*, near *Punjshcer*, I had an opportunity of meeting some of the people, who speak Pushye, which resembles the dialect of the Kaffirs as may be supposed from their proximity to them, and as will be seen in the annexed vocabulary. Pushye is spoken in eight villages, named as follows: 1 *Eeshpein*, 2 *Eeshkein*, 3 *Soudur*, 4 *Alisye*, 5 *Ghyu*, 6 *Doornama*, 7 *Dura i pootta* and 8 *Mulaikir*, all of which are situated among or near the seven valleys of *Nujrow* (*huft dura i nujrow*). The Pushyes are considered a kind of Tajiks by the *Afghans*.

I have stated the account which the Kaffirs give of themselves. I received the following additional particulars from a Muhammadan, who had visited four villages named *Kutar*, *Gimeer*, *Deos* and *Sas*, all of which are beyond the frontier hamlet of *Koolman*, which is inhabited by *Neemchu* Mussulmans and lies north of *Julalabad*. He described the Kaffirs as a very merry race, without care, and hoped he would not be considered disrespectful, when he stated that he had never seen people more resembling Europeans in their intelligence, habits and appearance as well as in their hilarious tone and familiarity, over their wine. They have all tight clothes, sit on leathern stools, and are exceedingly hospitable. They always give wine to a stranger and it is often put in pitchers, like water, at public places which any one may drink. To ensure a supply of it they have also very strict regulations preventing the grapes being cut before a certain day. My informant considered the country of the Kaffirs quite pervious to a traveller if he got a Kaffir to be his security. They have no ferocity of disposition, however barbarous some of their customs appear; and, besides the mode of ensuring pardon already described, he stated that if a Kaffir has killed ten men of a tribe, he can secure forgiveness by throwing down his knife before his enemies, trampling on it and kneeling.

Besides my Muhammadan informant I met a Hindu at *Peshawur*, who had penetrated into the higher Kaffir country, about twenty-five miles from *Chughansurall* where he resided for eleven days: some of his observations are curious. He was protected by a Kaffir and expe-

rienced no difficulties, but he would not have been permitted to go among the more distant Kaffirs : had he attempted it, he either would have been killed or compelled to marry and live for good among them. He was not however convinced of the journey being impracticable. He was kindly treated as far as he went, and admitted to their houses. He saw them dancing and describes the race to be of exquisite beauty, with arched eyebrows and fine complexion ! These Kaffirs allow a lock of hair to grow on the right side of the head, and the Hindu declares they were of his own creed as they knew SIVA. They had bows and arrows for defence, they pulled the strings of the former with their toes and their arrows had heads like drooping lilies. Their country had many flowers and much shade. Many coins are found in it resembling those to be procured about *Bajour*, and some of which have Grecian inscriptions. The worthy Hindu insisted upon its being a fact that the Kaffirs sold their daughters to the Muhammadans according to their size, twenty rupees *per span* being a fair valuation ! There is certainly no difficulty in procuring Kaffir slaves, and the high prices which are readily given may have induced these poor people, who closely adjoin the Muhammadan countries, to enter upon this unnatural traffic.

But by far the most singular of all the visitors to the Kaffir country of whom I have heard was an individual, who went into it from *Cabúl* about the year 1829. He arrived from *Candahar* and gave himself out, to be a Gubr or fireworshipper and an "Ibrahime" (follower of ABRAHIM) from *Persia*, who had come to examine the Kaffir country where he expected to find trace of his ancestors. He alighted in *Cabúl* with the Armenians, called himself SHUHRYAR, which is a name current among the Parsees of these days. His hosts used every argument to dissuade his going on such a dangerous journey, but he proceeded to *Julalabad* and *Lughman*, where he left his pony and property, and entered the Kaffir country as a mendicant by way of *Nujil*, and was absent for some months. On his return, after quitting *Kaffiristan*, he was barbarously murdered by the neighbouring *Hazáras* of the *Alí Purust* tribe ; whose Malik, OOSMAN, was so incensed at his countrymen's conduct that he exacted a fine of two thousand rupees as the price of his blood. All these facts were communicated to me by the Armenians in *Cabúl*, but whether poor SHUHRYAR was a *Bombay* Parsee or a Persian Gubr, I could not discover, though I am disposed to believe him the latter as he carried along with him "a rukum" or document from the shah of *Persia*. The death of this successful sojourner among the Kaffir tribes is a subject for deep regret, but it holds out a hope that some one may still follow the adventurous example of this disciple of

ZOROASTER, and yet visit the Kaffirs in their native glens. I know not what could have given rise to an identification of the Kaffir race with that of ancient *Persia*, but the mode of disposing of their dead on hills, without interment, but there are certainly traditions all over *Afghanistan* regarding the Gubrs or fireworshippers, and one of their principal cities, called *Gurdez*, in *Zúnnut* south of *Cabúl*, yet exists, which even in *BABER's* time, was a place of considerable strength.

The country of the Kaffirs has also been entered by many wandering jewellers who pass through it, which brings me to make mention of its adjoining districts and their peculiarities. One of these individuals had visited *Cashgar* beyond *Deer*, and proceeded thence to the town of *Shah Kuttore* under *Chitral* and on to *Badukhshan*, habited as a *fakir*. He always received bread when he asked for it, but could not have, with safety, made himself known. The account of this man's journey is curious as well as what he saw during it. Near a "zyarut" or place of pilgrimage at *Bajour* there is an inscription which, from the specimen shewn to me, I take to be old Sanskrit. About two miles beyond there is another inscription; between the village of *Deer* and *Arabkhan*, there is a third, towards *Cashgar*, where the road is cut through the hill for some yards, the fame of the artificer being commemorated. *Katigiram* is an ancient place a day's march from *Deer*. Two days' journey from *Bajour*, there is a small idol cut in black stone and attached to the rock. It is in a sitting posture, about two and a half feet high, and is said to have a helmet on the head similar to what is seen in the coins from *Bajour*. It may be a Hindu figure for that tribe hold it sacred, but idols are to be dug up throughout all this country and a small one, eight or nine inches high, was brought to me from *Swat* which represented a pot-bellied figure cut in stone, *half seated*, with crossed arms and a hand placed on its head. Such idols are also found at the "tope" in the plain of *Peshawur*, and, whether they represent *BACCHUS* or some less celebrated hero, antiquarians must determine. But to continue the jeweller's rambles. At *Cashgar* he purchased rock crystal (beloor) from the shepherds, who, simple men that they are, believe it to be the frozen ice of an hundred years! In *situ* a maund of it costs twenty rupees and he doubled his outlay on returning by making it into seals and armlets. It is exported to *China* as buttons for the caps of the Mandarins. From *Cashgar* the onward journey was made for lapis lazuli and rubies which he found in *Budukhshan*. Leaving *Cashgar* he crossed the river that passes *Chitral*, and which is here called the water of *Kuner*; in three days he came to a hill called "*Koh-i-núgsan*" or the hill of injury, down which he slid upon the

frozen snow in a leathern shirt and came to a bridge, but this is not on the high road. I was so much pleased with the novel account of his journey, that I prevailed on the man to repeat it and attend to such instructions as I should give him regarding copies of the inscriptions, &c. but he has not yet joined me.

*Vocabulary of the Kaffir language.*

<i>English.</i>	<i>Kaffir.</i>	<i>English.</i>	<i>Kaffir.</i>
God	Yamrai, Doghan	Wheat	Gum
Sky	Dillá	Barley	Yú
Star	Tarah	Grass	Yús
Sun	Soe	Flour	Bro
Moon	Más	Bread	Eu
World	Dúnyá or doonya	Milk	Zor
Earth	Palál	Cheese	Kila
Water	Aú	Jar	Sha
Wind	Dámé	Pot	Siri
Fire	Ai	Salt	Vok
Lightning	Pulak	Man	Naursta
Thunder	Trankyás	Woman	Mashi
Clouds	Mayár	Son	Dabla
Rain	Wásh	Daughter	Dabli
Snow	Zim	Father	Tálá
Ice	Achama	Mother	Hai
Moist	Ashai	Brother	Bura
Hot	Tapí	Sister	Sosi
Cold	Yoz	Uncle	Keñch taulá
Spring	Vastinck	Priest	Deshtan
Summer	Vasunt	Ink	Káchá
Autumn	Shari	Tongue	Jip
Winter	Zuin	Hair	Kech
Kill	Dá	Forehead	Taluk
Plain	Gúlulá	Ear	Kar
Pond	Azá	Eye	Achán
River	Galmulá	Nose	Nású
Canal	Shueláw	Mouth	Ash
Tree	Ushtun	Teeth	Dint
Desert	Ghatadá	Chin	Deli
Fruits	Deráz	Heart	Zudúwán
Green	Yuz	Hand	Chapál pain
Horse	Goa	Finger	Agun
Ass	Ghudá	Nail	Nunchá
Bullock	Ga	Foot	Kur
Cow	Istriki gao	Cotton	Poché
Sheep	Vami	Wool	Varak
Goat	Vasru	Cloth	Kamis
Dog	Tán	Shoe	Vachai
Shepherd	Pashká	Quilt	Brastan
Herd	Icho	Iron	Chima
Tiger	Se	Silver	Chitta
House	Ama	Gold	Soné
Door	Do	Soldier	Oatah
Window	Dari	Chief	Salmanash
Rope	Utrek	Troop	Katki
Pin	Kakhche	Fort	Qila

English.	Kaffir.
Wall	Barkan
King	Pacha
Bow	Shindri
Arrow	Kain
Sword	Tavali
Shield	Karai
Spear	Shel
Armour	Jirah
Axe	Chavi
Knife	Kalai
Tobacco	Tamákú
One	Ek
Two	Du
Three	Tre
Four	Chata

English.	Kaffir.
Five	Pich
Six	Shu
Seven	Soti
Eight	Osht
Nine	Nu
Ten	Dosh
Twenty	Vashi
Thirty	(not known only even tens)
Forty	Dovashi
Sixty	Trevashi
Eighty	Chal
Hundred	Chatavashi
Thousand	Hazár

### Questions in the Kaffir Language.

What is your name?	Too ba nam kussoora?
Where is your country?	Eema ba desh akineora?
Where are you going?	Akeený gayish?
In your country do they dance?	Eema ba deshakna natee chaol?
Do you drink wine?	Chookrye piash?
I do not understand.	Yai na' piám.
Give me water.	Eeu an as.
Is the road bad?	Poot awaiwa.
Are there bears in Kaffiristan?	Eema ba deshukua broo wa?
How many days' journey from Wygul to Camdesh?	Wygul oshtee kittee wass ka dunooa Cumdesh?
Who lives in Shah Kuttore's country?	Shah Kuttore, bu deshunaki visheen ust mom?
Muhammadans reside there?	Moosulmannis heen ust mom?
Is there any king in Wygul?	Wygul pucha waist a nuwair?
How many towns are there?	Kitee shuhr war?

### Specimens of the Pushye Dialect.

English.	Pushye.	English.	Pushye.
Bread	Aoo	Foot	Payam
Water	Oorgai	Waist	Gamum
Mother	Ai	Breast	Simoom
Wife	Ishterkoom	Belly	Koochun
Son	Pootram	Thigh	Dawarum
Forehead	Tili	Knee	Kareem
Eyebrows	Kash	Fingers	Angoram
Nose	Nost	Ears	Kaiam
Lip	Ooshtam	Hair	Loom
Mouth	Gilamam	Butter	Ghoost
Beard	Darim	Flour	Aboee
Hard	Hustam	Meat	Pe

### Questions.

Are you hungry?	Awa tooma?
Are you thirsty?	Tunooma?
The sun is hot.	Soora gurma.
Have you fever?	Pare jech ke?
What is your name?	Name kera?
Where are you going?	Kuro shart ke?
When will you return?	Kima le yai?
Is it snowing?	Lange taroe?